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*Celo Community*

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# THE GREEN

FOR HOMESTEADERS, ON-TO-THE-LANDERS,  
AND DO-IT-YOURSELFERS



# REVOLUTION

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## Individual! Person! Community! What Do We Mean When We Use These Terms?

By Wendall Thomas  
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It's heartening that the Heathcote Community project is actually developing. I've read the neat Questions and Answers column in the April *Green Revolution*. From a lifetime of pioneer thought and twenty years' experience in a still-existing land-holding community, allow me to make a few observations.

We do well to give careful attention to three concepts—individual, person and community. Community-building, I believe, is the most important thing in the world, especially now. But we cannot safely rely on outmoded and really false concepts such as "the individual is an independent private human mind and body." The ancient Greeks have misled us here. The historical meaning of "the individual" is either Plato's point-soul or the predatory Athenian citizen riding on slave-backs, in the warfare, ground-rent and money-interest tradition. But of them we are very suspect today.

### The Meaning of Person

Personal freedom, yes; "individual" freedom, no. (Note: In the April issue, a statement appeared that after land and natural resources are ethically distributed, each individual should have maximum freedom limited only by physical harm to another.) What is a person? The person is creative Nature appearing as an enterprising organic bodily function of the family and multi-family community in its natural community. (Question—Is this the field-theory concept? That the person results from the interaction or transaction with

his environment?—Editor) Every person should have maximum freedom consistent with community approval.

If the Heathcote Community is a congenial community, its judgment of personal behavior will be tolerant within the limits of community survival itself. A person is responsible to his congenial community, and the community is responsible to the creative whole—i.e., our natural common good and self which includes both humankind and our natural environment.

### Land and Improvements

I'm glad to see that the community will regard its land as a trust which can no longer be bought or sold, after the community itself has taken title. Some of us in Celo Community feel (from experience) that a sharp distinction should be made between the land, and its "improvements" such as houses. A member should not pay for the use of land, i.e. ground-rent. He should, I think, pay for the privilege of being a member of this congenial self-governing community as the center of the world revolution toward sanity. And, of course, he should pay for such man-made items as buildings.

The founding members should sacrifice, if necessary, to pay for community land ownership. They should regard this common land as their home in perpetuity, including succeeding generations. They and their children may travel, work and enterprise, of course, in "the outer world", but should never separate completely from their "homeland community." Those who join after the founding, should pay

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## What Does Homesteading Mean For Us? Better Living Now In Many Ways

By Carl Ogren

### Part I

[Editor's Note: His wife, June, and two teenagers join Carl Ogren in unusually intelligent understanding of, and devoted application to, their modern homestead. We are delighted to here introduce the first of a series by Carl, interpreting and explaining their adventure. He is 40, served in World War II, was a student for three years at Hutchins' University of Chicago, and has for the past 15 years combined a job in town with clearing and developing—with his family—150 wooded acres into a self-sufficient, ecological, living base at Rt. 3, Paw Paw, Mich.]

It would seem that the world has never known such social ferment, such troubled times; although a careful reading of history shows that this has been pretty much true as far back in time as man has been able to figure out what happened. What the battles are about may change somewhat, and the nature of the battles changes; they wax hot, and then cool off temporarily; but humanity's average quota of violence doesn't change too much. To the individual human being (which is what we all are), what matters is whether you live or die. When you meet your death, it matters not whether you were burned to a crisp by American napalm, whether your head was severed from your body by a Roman short sword, or whether your head was bashed in by a caveman's stone axe. Your own death can happen but once, and for each individual we assume it is the final curtain call.

We are here concerned with life. And we choose to concern ourselves most with those aspects of life which give the greatest hope for the long run improvement of human living patterns. And we think we've learned a lot about this during our 15 years' experience of what is fast becoming a full-fledged effort at organic homesteading. We're a long way from knowing all the answers; and we'd like to see a lot of give and take between homesteaders (a Great Debate, if you please), about what we have collectively and individually accomplished, where "the world" is presently headed (in how many different directions, that is), and what does it all mean? The School of Living has been working at this for some decades now, but we'd like to get our two cents worth into the discussion.

### Delight in Making Choices

I said we were here concerned with life. The nicest thing about being alive is that you can make your own choices—at least this is true for present-day Americans. June and I have been making our own choices for over 16 years now. At first we gave society the benefit of the doubt, and pretty much followed the conventional family living pattern. But as time went on and we found where this was leading us, we decided we had to make some changes. We're still making changes; lots of them. We've enjoyed it so much, and we seem to have benefitted so much by these changes, that making deliberate changes in our living pattern has become a way of life with us—almost a game.

First off, a guy at the mill where I worked had me read *Humus and the Farmer* by Friend



Sikes. This was almost 15 years ago, and we were soon real gone organic farmers, on a part time basis, on our little acreage. Several years later, a sweet old gal invited us to a meeting. She came around house to house, knocking on doors, and ours happened to be one of the doors she knocked on. We were soon regulars at the club meetings, and there began our acquaintance with organic nutritional and health ideas.

### Dietary Changes

Soon came the first of several series of dietary changes, which continue right down to the present day. Just this last winter I learned to eat and enjoy coon fat; we had our first experience of wild game for many weeks straight (a nice, young eight-point buck deer); we found we could replace brewers yeast with sprouts; we found out that my digestive tract reacted adversely when we cut out the apple cider in our diet and took up the liquid intake slack with ordinary water (our consumption of organic apple cider approaches a hundred gallons a year). We finally learned how to make a success of eating raw liver; we've reduced bread consumption to a very low level; we found ourselves making a big thing out of oatmeal; and wild greens became a regular and substantial part of our diet for the first time this spring—all this in one year.

We're not food faddists. Each change is considered because of some compelling scientific, economic, or agricultural reason, or because our conception of or-

ganic nutrition or natural living seems to require it. I might add that if someone doesn't take us to task (by mail) on at least one of these changes (and thus give us a chance to explain ourselves), I'll probably be so disappointed that I'll give up this whole storytelling project.

### Better Living Now

Our changes aren't confined to nutrition, even tho they started with it. Nutritional changes affected our eating and farming practices—which affected our family living pattern—which affected our ideas of what proper relations should be among the members of a family—which affected our ideas on the education of our children, and of the proper structure and functioning of society—and so it goes, etc., etc. It seems that everything you touch affects in turn at least three other things (has side effects, in modern medical lingo).

What started as a simple matter of how a farmer should fertilize his crops has led logically—step by step—to a philosophy of "Better Living Now" for individuals that sidesteps the frustrations of working thru organizations, and to a philosophy of social change that is very different from anything we've seen anywhere else.

We don't expect many to be interested in the latter (social philosophies come a dime a dozen), but if our experiences can help light the way to good, clean, country living for even a few unhappy victims of urban frustration, these efforts will be well worthwhile. Incidentally, you don't have to learn to eat raw liver to escape the cities, and find peace and contentment in the country. Many people like it fried, with onions.

(to be continued)

## Late Flashes On Nutrition Seminar

Quick reports from the Nutrition Seminar held at Heathcote Center, June 24-25:

From Grace Lefever: "A marvelous weekend. We all loved Ruth Rosevear, leader. Total attendance was 53. Slides of "degenerating" foods came first, and then some testing of individual health levels. Then a talk by Catharyn Ellwood, and lots of work with Ruth Rosevear in later sessions on making out nutrition programs for people. Everyone was well pleased with the whole affair, I think, and we met many new people. Saturday evening we joined in folk dancing."

From Pat Herron: "Lots of interested people, a very informal and pleasant atmosphere; and lots of specific help. But as usual we could do with more group-participation. And some would have liked more "philosophy" of nutrition and "psychology" of nutrition—how and why it is so hard to change patterns of eating."

## Another Family Leaves New York

Mr. and Mrs. Woody Cohen (formerly of 264 E. 94th St., New York City) have moved to the Lefevers' Sonnewald Homestead near Spring Grove, Pa. The New York City School of Living will miss Ellen Cohen, who was an active leader. The Cohens are the fourth set of School of Living leaders to leave New York City in the past four years.

Ferdi Knoess went to the metropolis from Lane's End, and became secretary of the School of Living group there. But in 1964 he and young bride left for the open spaces of Canada, and now homestead at Pennington, Minn.

Then Dr. and Mrs. Roger Westcott assisted with the School of Living meetings, but they moved

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## See You At School of Living Family Camp and Annual Workshop Aug. 13 to 20

REGISTRATION AND COSTS: \$2 per adult; \$3 per family; camp site 25c a night; indoor shelter 50c a night; common meals \$2 a day per adult, \$1 a day per child.

ATTENDANTS: Members and Friends of School of Living.

PROGRAM: Adjustable to members' interests, with tentative schedule including:

Sunday — Getting Acquainted.

Monday — Homestead Sharing; How Live on \$2,000 a Year Instead of \$6,000 to \$8,000?

Tuesday — Education and Child Development; Family Relationships. Dr. C. Raebeck.

Wednesday — Building Community at Heathcote.

Thursday — School of Living's Needs. Address: "Freedom and Order."

Friday — Leadership Training and Outreach.

Saturday — Election of Officers; Annual Official Meeting.

Sunday — Board of Trustees Meeting; Planning for the Future.

### TYPICAL DAY'S SCHEDULE

- |             |   |
|-------------|---|
| 8:00        | Breakfast   |
| 10:00-12:00 | One or More Group Discussions on the Day's Concern                        |
| 12:30       | Rest and Recreation   |
| 3:30- 5:30  | Work Bees — Craft Sessions — Making Functional Chairs — Milton Wend, Dir. |
| 6:30        | Supper  |
| 8:00        | Games and Folkdancing   |
| 9:15        | Campfire; Unscheduled Discussion; Poetry Readings; Singing; etc.          |

Heathcote Center, Freeland, Md., is 25 miles south of York, Pa. (By Greyhound bus, to Maryland Line, Md.; by car, Freeland-Maryland Line exit on Route 83.) Phone: (301) 357-5723